THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.—REV. xxii, 14.

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PRESIDENT HEBER C. KIMBALL'S JOURNAL.

AN ACCOUNT OF HIS MISSION TO ENGLAND AND THE INTRODUCTION OF THE GOSPEL TO THAT LAND.

CHAPTER I.

CALLED TO GO UPON A MISSION TO ENGLAND—APPOINTED TO PRESIDE—THE JOURNEY.

The labors of the Elders of the Church of Latter-day Saints in early days were confined to the United States of America, with the exception of the province of Upper Canada, where a great many persons embraced the Gospel of Jesus Christ, and rejoiced in the blessings thereof. The majority of the latter class were originally from Great Britain, and they soon began to manifest a desire that their relatives and friends who were still residing there, might be privileged with hearing the glad tidings of salvation, and be made partakers of those gifts and blessings which are promised in obedience thereto. For the attainment of this object, their prayers were continually ascending to the Lord of sabaoth, that He would prepare the way, and hasten the time when

"The servants of the Lord
Soon should take their stand,
And spread the glorious light of truth—
Throughout their native land."

Notwithstanding this desire, the way was not open for the Elders until the spring of 1837, when the word of the Lord to the Elders of Israel was, that they might go forth to the distant nations of the earth, that the kingdom might roll forth, so that every heart might be penetrated.

Prior to this, my labors had been confined to my own land, in which I had traveled about six thousand miles, preaching the Gospel to the best of my ability, and had the pleasure of baptizing several of my countrymen for the remission of sins, and introducing them into the kingdom which the Lord has set up in these last days.

I had frequently felt a desire to visit the shores of Europe, and believed that the time was fast approaching when I should take leave of my own country, and lift up my voice to other nations, warning them of the things which were coming on the earth, and making known to them the great things which the Lord had brought to pass. Yet it never occurred to my mind that I should be one of the first commissioned to preach the everlasting Gospel on the shores of Europe, and I can assure my friends I was taken by surprise when I was informed by Brother Hyrum Smith, one of the Presidency of the Church,

that I had been designated by the Spirit, and, at a conference of the authorities of the Church which had been held, was appointed to take the charge of a mission to the kingdom of Great Britain.

The idea of being appointed to such an important office and mission was almost more than I could bear up under. I felt my weakness and unworthiness, and was nearly ready to sink under the task which devolved upon me, and I could not help exclaiming: "O Lord I am a man of 'stammering tongue,' and altogether unfit for such a work. How can I go to preach in that land, which is so famed throughout Christendom for light, knowledge and piety, and as the nursery of religion; and to a people whose intelligence is proverbial?"

Again, the idea of leaving my family for so long a time, which a mission to that country must necessarily require—of being separated from my friends whom I loved, and with whom I had enjoyed many blessings and happy seasons—of leaving my native land to sojourn among strangers in a strange land, was almost overwhelming.

However, all these considerations did not deter me from the path of duty. Neither did I confer with flesh and blood; but the moment I understood the will of my Heavenly Father, I felt a determination to go at all hazards, believing that He would support me by His almighty power, and endow me with every qualification I needed.

Although my family were dear to me, and I should have to leave them almost destitute, I felt that the cause of truth, the Gospel of Christ, outweighed every other consideration; and I felt willing to leave them, believing that their wants would be provided for by that God who taketh care of sparrows and who feedeth the young ravens when they cry.

I was then set apart, along with Elder Hyde, who was likewise appointed to that mission, by the laying on of the hands of the Presidency, who agreed that Elders Goodson, Russell, Richards, Fielding and Snider should accompany us.

After spending a few days in arranging my affairs and settling my business, on the thirteenth day of June, A.D. 1837, I bade adieu to my family and friends, and the town of Kirtland, where the house of the Lord stood, in which I had received my anointing, and had seen such wonderful displays of the power and glory of God. In company with Elder Hyde and the other brethren, I arrived at Fairport, on Lake Erie, that afternoon, a distance of twelve miles; and about an hour after our arrival took passage in a steamboat for Buffalo, New York.

We were accompanied by Brother R. B. Thompson and wife, who were on their way to Canada, from Kirtland, where he intended to labor in the ministry.

After a pleasant voyage we reached Buffalo the next day, at which place we expected to get some funds which were promised us, to assist us on our journey, but we were unfortunately disappointed.

At that time we had but very little means, but still we determined to prosecute our journey, believing that the Lord would open our way.

We accordingly continued our journey, and took our passage in a line boat on the Erie Canal to Utica, a distance of two hundred and fifty miles, and thence to Albany on the railroad.

From this latter place I went with Brother Richards into the country about thirty miles, where we were successful in obtaining some means to enable us to prosecute our journey. We then returned and took passage on a steamboat for New York, at which place we arrived on the 22nd day of June.

On our arrival we met with Brothers Goodson and Snider, according to appointment (they having gone round by the way of Canada), all in good health.

When we arrived at New York, we found a vessel ready to sail, but not having sufficient means we were obliged to wait until such time as we could obtain funds to pay our passage and buy provisions for the voyage. We rented a small room in a store house, hoping that some way would be provided for us to go forward and ful-

fill the mission whereunto we were sent.

We spent considerable time while we were there in praying to our Heavenly Father for His guidance and protection, that he would make our way plain before us, bless us with a prosperous voyage across the billows of the mighty ocean, and make us a blessing to each other and to the captain and crew with whom we should sail.

During our stay in that city, we were subject to many inconveniences. We had to lay upon the floor, and had to buy and cook our own victuals; yet none of these things moved us, neither did we feel discouraged, believing the Lord would open our way and guide us to our destination.

We conversed with many persons on the subject of the Gospel, and distributed a large number of copies of the "Prophetic Warning" among all classes of the community; not forgetting the ministers of religion who abound in that city. We sent a copy to every one whose name we could ascertain, through the medium of the post office.

After remaining a few days, we were presented with sixty dollars to assist us. Brother Elijah Fordham made us a present of ten dollars, and concluded to accompany us on our mission, but upon more mature consideration, we thought it was best for him to stop in that place, believing that the Lord had a people in that city, and that a Church would be built up, which was afterwards done by the instrumentality of Elders Parley P. and Orson Pratt.

Having obtained as much money as would pay our passage across the Atlantic, we laid in a stock of provisions, and on the first day of July went on board the ship *Garrick*, bound for Liverpool, and weighed anchor about ten o'clock, a.m., and about four o'clock, p.m. of the same day, lost sight of my native land. I had feelings which I cannot describe when I could no longer behold its shores, and when I bade adieu to the land of my birth, which was fast receding, I felt to exclaim:

"Yes, my native land, I love thee;
All thy scenes I love them well;
Friends, connections, happy country,
Can I bid you all farewell?
Can I leave you
Far in distant lands to dwell?"

However, when I reflected on the causes which had induced me to leave it for a while, and the work which devolved upon me I could likewise say,

"I go, but not to plough the main
To ease a restless mind."

No; I hope I was actuated by a different motive than either to please myself or to gain the riches and applause of the world; it was a higher consideration than these that induced me to leave my home. It was because a dispensation of the Gospel had been committed to me, and I felt an ardent desire that my fellow-creatures in other lands, as well as those of the land of my birth, might hear the sound of the everlasting Gospel, obey its requisitions, rejoice in the fullness and blessings thereof and escape the judgments which were threatened upon the ungodly.

Our passage was very agreeable, and the winds for most part very favorable. On the banks of Newfoundland we saw several whales and many different species of fish.

We were kindly treated while on board, both by the officers and crew, and their conduct was indeed praiseworthy; had we been their own relatives, they could not have behaved more kindly or have treated us better. Thus the Lord answered our prayers in this respect, for which I desire to praise His holy name.

The Lord also gave us favor in the eyes of the passengers, who treated us with the greatest respect. During our voyage a child belonging to one of the passengers was very sick and was given up for dead by the doctor who attended it; consequently, its parents had given up all hopes of its recovery, and expected to have to commit their little one to the ocean. Feeling a great anxiety for the child, I went to its parents and reasoned with, and laid before them the principle of faith, and told them that the Lord was able to restore their child, notwithstanding there was no earthly prospect of its recovery, to which

they listened with great interest. Having an opportunity shortly after, secretly to lay hands upon the child, I did so, and in the name of Jesus Christ rebuked the disease which preyed upon its system. The Spirit of the Lord attended the administration, and from that time the child began to recover, and two or three days after it was running about perfectly well. Its parents had to acknowledge that it was healed by the power of the Almighty.

The last Sunday we were on the water I went to the captain and asked the privilege for one of us to preach on board. He very obligingly agreed, and appointed the time when it would be most suitable for himself and the crew to attend, which was at one o'clock, p. m. We then appointed Brother Hyde to speak, and notified the crew and the passengers of the circumstance.

At the time appointed, there was a congregation of from two to three hundred persons assembled on the deck, who listened with great attention and deep interest to the discourse, which was delivered with great power. I think I never heard Brother Hyde speak with such power and eloquence as at that time; he spoke on the subject of the resurrection. The time being limited on account of the duties of the ship's company, his subject was necessarily condensed. The congregation was composed of persons from different nations, and of different faiths —English, Irish, Scotch, Germans, French, etc., both Jews and Christians. A great feeling was produced upon the minds of the assembly, who had never heard the subject treated in like manner before, and from the conversation we afterwards had with several of them, I believe that good was done and many from that time began to search the scriptures for themselves, which are able to make men wise unto salvation.

On the 15th of July we came in sight of land, which caused joy and gratitude to my Heavenly Father to arise in my bosom for the favorable passage we had had so far, and the prospect of soon reaching our destination. We then sailed up the Irish channel, having Ireland on our left and Wales on our right. The scenery was very beautiful and imposing.

Three days after first seeing land, being the 18th of July, we arrived in Liverpool, one of the largest ports in Great Britain, being just seventeen days and two hours from our departure from New York. The packet ship *South America*, which left New York the same time we did, came in a few lengths behind. The sight was very grand to see these two vessels enter port, with every inch of canvas spread. When we first got sight of Liverpool, I went to the side of the vessel and poured out my soul in praise and thanksgiving to God for the prosperous voyage, and for all the mercies which He had vouchsafed to me, and while thus engaged, and while contemplating the scenery which then presented itself and the circumstances which had brought me thus far, the Spirit of the Lord rested upon me in a powerful manner; my soul was filled with love and gratitude, and was humbled within me, while I covenanted to dedicate myself to God and to love and serve Him with all my heart.

Immediately after we anchored, a small boat came alongside, and several of the passengers, with Brothers Hyde, Richards, Goodson and myself got in and went on shore. When we were within six or seven feet from the pier, I leaped on shore, and for the first time in my life stood on British ground, among strangers whose manners and customs were different from my own. My feelings at that time were peculiar, particularly when I realized the object, importance and extent of my mission and the work to which I had been appointed and in which I was shortly to be engaged.

Persevere in whatever calling you adopt. Your progress may be slow, and your results seemingly meagre; but that is no reason for growing faint-hearted. Remember how the little brook persistently winds its way to the river, and the river to the ocean; both reach their destination.

PERSECUTION.

[CONTINUED FROM PAGE 718.]

It is interesting to trace the causes which have aroused persecution against believers in religion. Apparently insignificant events have been the means of producing wide-spread effects. It was a favorite text of brother George A. Smith on more than one occasion—the pint of strippings, over which some of the prominent members of the Church quarreled in Far West, and which resulted in the apostasy of Thomas B. Marsh, the President of the Twelve Apostles.

The time has not yet come to write the history of the present raid that is being made upon us; but no doubt much of this is due to the anxiety of General Garfield to free himself from the suspicion which had attached to him of being too favorably inclined to the Latter-day Saints. The paragraph in his message alluding to Utah doubtless had its origin in a desire that he had in starting out to administer the affairs of the government, as its chief executive, to set himself right, as he thought, in the minds of the orthodox people of the United States. As is well known, he had been freely accused by the enemies of the Saints in this Territory of being a "Jack Mormon," which phrase they apply to any one who incur their displeasure by not making war upon the Latter-day Saints.

The youth of King Louis XIV. of France had been engrossed by a succession of mistresses, each of whom in turn successfully ruled his heart. By some of these he had offspring. One of these—the mother of a numerous family, Madame de Montespan—took for a governess of her children, by permission of the king, the widow of a burlesque writer named Scarron. She was a beauty of no ordinary kind. She had much wit and many accomplishments which were enhanced by a bewitching grace and dignity of manner. She was a descendant of a distinguished Protestant family, being the granddaughter of D'Aubigne, the Protestant historian, and friend of Henry IV. Her husband at his death had left her in the greatest poverty. After she became the governess of the king's children, she made by degrees an irresistible impression on the heart of the king, and in a few years completely established her empire over him. He created her Marquise de Maintenon. After she had acquired her ascendency over him, she succeeded in reclaiming the affections of the king, from even her haughty employer (Madame de Montespan) and from his other concubines, and restored them to the queen. She soon afterwards found her reward; for the queen died, and in the following year she was privately married to the king.

Now it might be supposed that when the king turned away from his evil associations, that it would have had the tendency to make him more kind and charitable in view of his own weaknesses and follies. But it was not so; unhappily for France it was accompanied with an increase of bigotry. He was desirous to obtain remission of his past sins by persecuting others, and he associated his own reformation with the conversion of his heretic subjects. In his mind these ideas became inseparable. The Protestants had wandered from the church of Rome. If he could only bring them back, what a meritorious act it would be, and how much it would contribute to his own salvation! There were those in his court who were willing to confirm him in these ideas; and it is worthy of remark that the renewal of persecution against the Protestants in France dates from 1674, the very year in which Madame de Maintenon's influence was established over him. Being naturally gentle and kindly disposed, it might be supposed that she herself would be averse to the severe measures adopted against her former co-religionists: but historians say that, as appears from her own confession, she was led to encourage those persecutions lest the king, who had heard

she was born a Calvinist, should suspect her of want of zeal—truly a strange reason, yet we are not without illustrations of the same influences operating upon men's minds in our age; in fact, we firmly believe, as we have said, it was General Garfield's anxiety to clear himself from the suspicion of having pro-"Mormon" sympathies that forced him to express himself in a manner he never would have done had this feeling not possessed him.

It would be too long in this article to detail all the steps adopted against the Protestants, or Huguenots, as they were called in France. They were calculated to strip them, one by one, of all the privileges accorded by the edict of Nantes. Those who were in favor of these persecutions hoped to educate the nation in such a way that they would be able to deal the Huguenots a destructive blow by obtaining a revocation of the edict itself. Some of the acts of persecution were gradually to demolish their churches. Roman Catholics were forbidden to apostatize under pain of penance, confiscation of goods and perpetual punishment. Mixed marriages of Catholics and Protestants were prohibited, and the children of such marriages declared bastards. It was forbidden that Huguenots should be employed as clerks or otherwise in the management of finances; nay, these savage decrees penetrated into and divided the family household, and by a royal declaration of June 17, 1681, it was decreed that children of the tender age of seven years should be capable of conversion in spite of their parents, just as if they were already competent to distinguish the true path of salvation. Converted Protestants were exempted from having soldiers billeted upon them, as was the custom in those days when soldiers were traveling to divide them up among families for them to entertain. The additonal charge which would have been thrown on Catholic house-holders by this exemption was diverted from them by billeting on the richer Huguenots twice the number of soldiers that fell legally to their share.

Flight was the only mode of escaping these persecutions. The French government endeavored to stop the emigration by forbidding Huguenot families to leave France, the penalty for so doing being that the heads of families were sent to the galleys. In spite of the vigilance of the police on the frontiers and in the ports, the Protestants emigrated on a great scale. The term "dragonnades," which is now used in our language, had its origin in these days. Dragoons served both on foot and horseback, and because of this were chiefly used in the service against the Huguenots. Their brutalities were in some instances terrible.

The flight of these Protestant emigrants from France struck a most severe blow at the prosperity of the kingdom. England, Holland, Switzerland and Denmark offered hospitality to the emigrants, and were enriched by their industry, skill and capital. Those who remained were reduced—in appearance at least—to a small fraction of their former number, yet this foolish and bigoted king was quite intoxicated with his success at *converting* the people by means of his troops. It seemed as if he was as great a conqueror over men's souls, as over their bodies and worldly possessions; that he had but to speak the word and all those proud and obstinate heretics, who had once almost dictated the law to his ancestors, must fall down and yield to him. This reflection gratified both his bigotry and his pride. He proceeded to enact still greater outrages. He repealed the edict of his grandfather, Henry IV., called the edict of Nantes, which he signed Oct. 17, 1685.

In this edict the Protestants had been protected in their rights and liberties in common with other citizens. But he desired to annihilate this sect, and he appeared to have no doubt that the repeal of this edict would accomplish the end. All the Protestant churches were to be immediately demolished. Protestant worship was forbidden under pain of confiscation and perpetual imprisonment. Ministers who refused to be converted were to quit the country in a fortnight. The children of Protestant parents were to be baptized

by the priest of the parish and instructed in the Roman Catholic faith. The minister of the king, whose name was Louvies, instructed the leaders of the dragonnades to treat with the extremity of rigor all those who should have the absurd vanity of persisting in a religion which differed with that of his majesty, the king! He gave the order, "Let the soldiery live licentiously." The soldiers resorted to the most horrible tortures and indulged in the greatest excesses. And what could the Protestants do? They were under the ban, and every one who acted thus cruelly knew that by so doing he would gain favor with the ruling powers. Many of the leading Huguenots were sent to the Bastile and other state prisons.

It is computed that between the revocation of the edict of Nantes and the end of the century, some twenty or thirty thousand persons left France for the sake of their religion. These, too, from their wealth and character, were among the most valuable citizens of France. It was then that whole colonies from France established themselves at London, at Berlin, in Holland and other places, and planted there the silk manufacture and other arts and trades.

It is interesting for us in these days to contrast our condition as a persecuted and unpopular people with the condition of other communities who have sought to bring about reformation in the ages in which they lived. The consolation that we have is, that God has made promises to Zion, and that, though we may pass through fiery ordeals, which will have the effect of cleansing the Church from the dross which might otherwise accumulate within it, the onward progress of this work cannot be impeded. It must roll on in spite of earth and hell until it fills the whole earth.

[TO BE CONTINUED.]

The best way to discipline one's heart against scandal is to believe all stories to be false which ought not to be true.

Six things are requisite to create "a happy home." Integrity must be the architect and tidiness the upholsterer. It must be warmed by affection and lighted up with cheerfulness; and industry must be the ventilator, renewing the atmosphere and bringing in fresh salubrity day by day; while over all, as a protecting glory and canopy, nothing will suffice except the glory of God.

THINGS TO THINK OF.—Fight hard against a hasty temper. Anger will come, but resist it strongly. A spark may set a house on fire. A fit of passion may give you cause to mourn all the days of your life Never revenge an injury. Bad thoughts are a man's worst enemies. We may keep out of the way of other enemies, but bad thoughts win their way, and ever go with us. The cup that is full will hold no more; keep your head full of good thoughts, that bad thoughts may find no room to enter. Resist the first promptings of evil desire, for desires soon grow into fierce passions. Never dally with temptation, for the temptation which you can resist to-day, may conquer you to-morrow. Remember there can be no true happiness without a conscience void of offence.

LIFE'S BURDENS.—A large part of life's burdens are self-imposed and wholly needless. Fears of calamities which never happen, a doleful habit of looking at the worst, a suspicious disposition, a jealous turn of mind—these are the tyrants that load us with burdens heavy to bear, but needless to carry. If we should honestly examine the various burdens of our lives, we should be surprised to find how many of them are of this character. Not only may we drop them if we will, but justice to others demands that we should. A man or woman habitually unhappy is essentially selfish, and is always a thorn in the community. There are enough crosses and trials in life which must be borne, without manufacturing artificial and needless ones; and the more thoroughly we rid ourselves of the latter, the more energy and spirit we can bring to bear upon the former.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, NOVEMBER 27, 1882.

FAREWELL AND WELCOME.

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SOME days before the present issue of this journal reaches its readers, Apostle Albert Carrington, until recently the President of the European Mission and Editor and Publisher of the MILLENNIAL STAR, having been released from his labors in these lands, will be upon the broad bosom of the Atlantic, returning homeward from a two years mission, to the society of his family and friends in the far away mountains and valleys of Zion. The high and important position he has vacated, as President of the Church of Jesus Christ of Latter-day Saints in the British Isles and adjacent countries, is one which he has filled at various times during the past fourteen years, with what successful and gratifying results all who have witnessed his efforts and the abundant fruits they have borne, as manifested in the wide-spread preaching of the Gospel, the conversion of souls and the gathering of Latter-day Israel, are amply capable of judging and declaring. While we feel, with brother Carrington himself, to give God the glory for all that he, as one of His chosen Apostles, assisted by faithful diligent Elders in the various fields, has been inspired and enabled to accomplish, we are also pleased to record the fact that besides the manifest blessing of the Lord upon his labors and the consequent sanction of the servants of God in General Authority, he leaves England with the esteem and best wishes of thousands of faithful Saints whose constant prayers for his safety and welfare, next to the Divine approval and the endorsement of the Holy Priesthood, is the most valuable tribute that could possibly be paid him, and the most reliable criterion of the estimation and appreciation in which his words and works will be held hereafter.

Brother Carrington has filled five separate missions to the shores of Europe, each time as the presiding officer over the work of the Lord in this fruitful though now well-gleaned portion of His vineyard, and at the advanced age of sixty-nine years is still hale and hearty, enjoying unusual vigor of mind and body, and capable apparently for many years of continuing in the active service of that God to the upbuilding of whose kingdom and the establishment of truth and righteousness upon the earth, he has already devoted so many of the best years of his life. He only leaves this, to resume upon another stage of action, his efforts for the advancement and promotion of the same great cause—the heart's dearest desire of every Latter-day Saint—to which he so frequently, fondly and truthfully alludes as "the grand Latter-day work of the Lord, God Almighty." Our best wishes for his health and safety, for his temporal and eternal welfare, go with him, as well as the

earnest prayers of multitudes of well-wishers, for his secure and speedy transit by sea and by land to his destination of loving hearts and sheltering homes in the far away mountains of the wide and mighty West.

The offices rendered vacant by the release and return of President Carrington, have been filled by the appointment of Apostle John Henry Smith, whose arrival from America on Sunday the 19th inst. was briefly noticed in the last number of the STAR. To many of the Saints yet remaining in these lands, particularly in the Birmingham Conference, the genial face of brother John Henry will be as familiar a sight as it will undoubtedly in all cases prove a welcome one. His former labors as a Traveling Elder in the above-named field, while fulfilling his first mission to Europe, during portions of the years 1874 and 1875—from whence he was suddenly summoned home in the August of the latter year by the sad news of the final illness of his honored father—have not been forgotten any more than the person of their performer, and though important changes have occurred in his career and circumstances since the day he bade his British friends farewell, his old-time acquaintances will readily recognize the same cheerful smile, the same frank, manly expression, the same cordial grasp and warmth of greeting, and the same influence for good which ever pervaded his presence and accompanied his administrations in their midst.

President John Henry Smith is the eldest surviving son of the late lamented and well-beloved President George A. Smith, who, it will be well remembered, was for many years Church Historian, and during the latter part of his life, first counselor to President Brigham Young in the quorum of the First Presidency of the Church. Soon after returning from his former mission, brother John Henry was ordained to the High Priesthood and set apart to preside as Bishop over the 17th Ward, Salt Lake City, a position which he retained until October, 1880, when, at the General Conference of the Church, he was called to, and on the 29th of the same month ordained to the Apostleship, and became what he is at the present time, a member of the Quorum of the Twelve, the same organization of the Priesthood to which his predecessor, brother Carrington, belongs. We hail brother Smith with a hearty greeting and bid him welcome back to England, and we feel assured that we but echo the sincerest sentiments of the Latter-day Saints throughout Europe, when we say that the aid, comfort and support rendered to his predecessor by the united faith, prayers, good works, love, confidence and esteem of a humble, God-fearing people, will be continued unceasingly towards him so long as it shall please the Almighty to allow him to remain in their midst, and will follow him in the future wherever he may be required to operate in the furtherance and promotion of the great and mighty work which the Lord God of Israel has set his hand to accomplish in this the dispensation of the fulness of times.

God bless you brother Carrington, and grant you a pleasant and speedy journey homeward. God bless you brother Smith, and give you peace, joy and prosperity in your labors wherever you may be called upon to go.

APPOINTMENT.—Charles Lambert is appointed Traveling Elder in the Birmingham, Manchester and Leeds Conferences.

NOTICE.—All persons having business with this Office, will hereafter please address their communications to John H. Smith, 42, Islington, Liverpool.

BIRMINGHAM CONFERENCE.—The Birmingham Semi-annual Conference will be held on Sunday, Dec. 3rd, in Haukley Chapel, Hunter's Vale, Farm Street, Birmingham. Times of meeting: 10.30 a.m., and 2.30 and 6 p.m. President John Henry Smith is expected to be present.

DEPARTURE.—Apostle Albert Carrington, ex-President of the European Mission, sailed from Liverpool on Saturday morning, November 25th, per S.S. *Abyssinia* of the Guion Line, on his return home to Utah.

CORRESPONDENCE.

Omaha, Nebraska, U.S.A.,
Nov. 7, 1882, 9 p.m.

President A. Carrington.

Dear Brother,—We have just arrived here, and anticipate leaving for the West at 11 p.m. The Saints generally are well and in excellent spirits.

At present we have fourteen children ill with the measles, one of them being among those ill on board the S.S. *Abyssinia*. One car is reserved for their special accommodation, and as soon as any fresh cases are discovered they are transferred to this car, where every possible attention is paid them, and precautions taken to prevent the complaint spreading. We are happy to say that, by the blessing of the Lord, all are progressing favorably. No deaths have occurred.

The railroad companies, with the exception of the Great Western, which runs between Buffalo and Detroit, *via* Canada, have treated us with the greatest courtesy, and did all in their power to make our journey as pleasant and expeditious as possible.

Elder James K. Ingle, who has been laboring in Pennsylvania, and a number of Saints, joined us at New York. Four more were added at Elmira, New York.

Elder C. B. Felt left us in New York, intending to spend a short time among relatives in that vicinity.

The Elders are untiring in their efforts to promote the comfort and welfare of the Saints.

With kind regards to yourself and all at the Office, in which the Elders all join, we remain

Your brethren in the Gospel,
GEO. STRINGFELLOW, President,
J. S. TINGEY, Assistant Clerk.

Edinburgh, November 16, 1882.

President Albert Carrington.

Dear Brother,—I embrace the present opportunity of penning you a few lines to acquaint you with my proceedings since my arrival in this Mission. It is now a little over a year since my feet first touched British soil, and in common with the rest of my brethren I engaged in the ministry in this land. I have in that time gained a valuable experience as an humble ambassador of Jesus Christ, and I am thankful to say the lessons I have learned are of such a nature that they will be of great value to me in my future life, inasmuch as I profit by the knowledge acquired.

I was appointed by yourself, Nov. 10, 1881, to travel in the Glasgow Conference, and left for my field of labor on the following day. I spent a few days in visiting friends in the City of Glasgow, and then repaired to the Ayrshire District of the Conference, in accordance with the desires of President R. R. Irvine. I labored for about nine months, with much pleasure and satisfaction, with Elders McFarland and Crawford; the Saints were very kind, and I enjoyed their society and the companionship of the Elders very much.

On July 16, 1882, I was released

from Ayrshire and appointed to travel in Lanark, but owing to Elder Boyle being called home, my appointment was changed to Edinburgh, and here I have since been engaged in my humble way seeking to spread abroad the principles of life and salvation.

The Saints in this District, as a rule, are active and energetic, trying by their faith and good works to do good to those with whom they are brought in contact, and as the result of their good deeds the Spirit of the Lord is to be found abundantly in their midst.

I am truly thankful for the privilege I now enjoy, in being permitted to labor for the salvation of the souls of my fellow-beings. I know there is a great responsibility resting upon the Elders who have been sent forth to administer in the holy ordinances of the Gospel, and it behooves us to walk humbly before our heavenly Father, and so conduct our lives that we may be entitled to the blessings which flow from the Gospel to the true follower of Christ.

It gives me pleasure to inform you that our numbers have been increasing of late in this part of the vineyard, and it can no longer be said that there are only "one and a half Saints" in this great city. Not more than two years since it was almost impossible to get a meeting of any kind in this District, but the Lord has seen fit to crown at last the labors of the faithful Elders with some success, and although my brethren who labored here prior to my coming did not see the fruits of their labors, they will be glad to know that their words, in some cases, fell upon honest hearts, and your humble servant has had the pleasure of administering the ordinance of baptism to several of the pure in heart in this locality. Our meetings are not very large yet, but we feel encouraged to press on in the cause, believing the Lord will still give us a few more souls for our hire.

So far as I am personally concerned, I can say that I have been blessed in my efforts to advance the cause of truth upon the earth, and my testimony to the Saints, as well as to all men is, that God lives, and that he has set his hand to perform a marvelous work and a wonder in the midst of the earth; and blessed are they who are striving to bring to pass His righteous purposes, for their reward will be great in the kingdom of heaven; but woe unto all who are rising up in judgment against the Saints of the Most High, for the day cometh when they will be numbered with that unhappy throng who will weep and wail and gnash their teeth.

Ever praying that the Lord may bless and strengthen you for the duties you have to perform, and with the best of wishes for yourself and all in the Office, I remain, as ever,

Your brother in the Gospel,

JOS. W. MCMURRIN.

THE ECHO CANYON WAR.

(From the Salt Lake "Contributor.")

It was said by an eminent friend of our people that "the history of the Latter-day Saints will never be written." He was acquainted with their career. He knew that to write their history would be to eclipse the writings of Moses, in describing the doctrines and journeyings of ancient Israel. And it becomes patent to any one who undertakes to chronicle the events of even an epoch of our history, that there is an under-current of heroism, faith, devotion, governing and directing the energies of our people, which requires the subtle power of inspiration to appreciate and the gifted pen of one, who sees with "the eye of faith" to depict. To be such a one would gratify the ambition and pride of the writer; but he sees so much yet to attain, ere reaching that honored distinction, that he fain would content himself with an humbler lot, and therefore purposes in the present

paper to merely touch upon certain interesting incidents, relating to that martial period of our people's history, when the army of the United States came up against us in 1857, and our men were enlisted in "the army of defence" to take part in what we called, "The Echo Cañon War."

Of the causes that led to the conflict of that period it will not be necessary to go into detail for the purposes of this sketch. They may be traced even to the antagonism of Right and Wrong; to the eternal conflict between the powers of light and darkness. The attempt to overthrow the Latter-day Saints by an armed force in 1857, was, unquestionably, but an expression of the same spirit that drove them from Missouri to Illinois; that filled the breasts of the howling mob around the walls of Carthage jail on the 27th of June, 1844, and that caused the expulsion of our people from the confines of civilization. The same vile influence to-day inflates the breasts of those, whose corrupt lives make them its willing subjects, and clamors for inimical legislation and corrupt and tyrannical rulers, sustained by the force of bayonets, in the wicked efforts to deprive us of our liberties, and to bring us under the yoke of sectarian bigotry and venom, which knows no tolerance, and is therefore pre-eminently the qualified instrument to do the Adversary's bidding. In regard to the present hostile threatenings of our enemies, it appears to us that they would do well to examine the history of previous onslaughts, and contemplate wisely the ignominy and shame that have borne down to the unlamented grave of obscurity, those who yielded their manhood to do the Devil's work, and fought against Zion. The past teaches, and happy would it be for them if they would learn, that there is no glory, no reward for such. No better example of this truth could be found than in the life of Judge W. W. Drummond, whose lying tongue and false and wicked pen were perhaps immediately responsible for the gravest blunder ever committed by an American administration: The Buchanan campaign against the Mormons.

There were other influences brought to bear upon the cabinet of President Buchanan at this time. The question of southern disaffection might be avoided, if the indignation of the people could be wrought up and directed away from Washington. There being no foreign foe to answer for this purpose, the nearest thing to it was made to appear by clothing "the phantom of the mountains" in the garb of an adversary,—at whatever economy of truth—and directing the gaze of the nation there. An adroit method, surely, for Treason to escape the searching eye of Patriotism, while concocting her plans to disrupt the Union and bathe the fairest land of earth in the blood of a million of her sons. The Utah war has been pronounced by statesmen—a ruse—to shield traitors in their incipient treason, and to blind the nation, while they stabbed her in the back.

Whatever the policy may have been, the means of diverting the attention of the nation, from the real danger, which then threatened and afterwards nearly destroyed it, were forthcoming in endless ways; chiefly through the reports of the Federal officers of Utah, whose lives were generally so shameful that they were in constant danger of prosecution in their own courts; and who were so notoriously incompetent and corrupt that not to recognize their indiscretions was to admit a lack of ordinary common sense. Men who prostituted their talents, and dragged the ermine of their offices in the filth of lasciviousness, avarice and kindred corruption, were choice exponents of that pious sentiment, under the guise of offended virtue, which breathed aloud the awful abominations of the Great Basin and demanded the substitution of such morality as theirs, for that which the people of the Great Basin practiced, in the name of God and religion, as the highest expression of virtue, the perfect law of regeneration and social enfranchisement.

The howl of these self-righteous, abused and unappreciated lepers was taken up by bigoted priests, lying editors and political traitors, and was sounded and resounded, from the east to the west, from the north to the south and back again. The nation

was wrought up; the pent up indignation of the millions who inhabit it was let loose, and a perfect flood of invective and denunciation swept the Continent from shore to shore. Amid this universal tumult, the Administration with the possible knowledge of some Congressmen, quietly resolved on war against the "Mormons." There was no apparent thought of investigation, there was no cool reflection,—they both came after—but the popular feeling was aroused, and the moment had come to strike the blow that should sacrifice a people at the altar of popular prejudice, and reward the bloodthirsty devotees with enduring fame. Poor, blind, ambitious bigots; they forgot that Popular Prejudice was the most fickle deity, and that her decrees were as uncertain as the variable wind. The President and cabinet resolved on the punishment of the "Mormons," believing that the feelings of the people would sustain them, even in going to war. And they were right for the time being. No movement was ever more popular. It was loudly proclaimed that the Commander-in-chief could rely on a million volunteers, if he required them, to accomplish the overthrow of the "Mormons." The tocsin of war was sounded and reverberated from state to state, but failed to reach the peaceful vales of the mountains. The mails for Utah had been refused the contractors at the Missouri River stations, and not until the army had actually been enlisted and directed by the administration to take up the march to Utah, did word reach our people of the hostile intentions of the Government, and then it came by rumor, not by any official communication.

Of the direct charges made against the Latter-day Saints, upon which so loud a public clamor was raised, and theadministration blindly acted, those by Associate Justice Drummond, may be taken as a sample. They were included in his resignation of that office—an office he shamefully abused—directed to Hon. J. S. Black, Attorney General, bearing date of March 30, 1857. They are as follows:

"In the first place, Brigham Young, the Governor of Utah Territory, is the acknowledged head of the Church of Jesus Christ of Latter-day Saints, commonly called 'Mormons;' and, as such head, the 'Mormons' look to him, and to *him alone*, for the *law* by which they are to be governed; therefore no law of Congress is by them considered binding in any manner."

"Secondly. I know that there is a secret oath-bound organization among all the male members of the Church to resist the laws of the country, and to acknowledge no law save the law of the "Holy Priesthood," which comes to the people through Brigham Young, direct from God; he, Young, being the vicegerent of God, and Prophet, viz: successor of Joseph Smith, who was the founder of this blind and treasonable organization.

"Thirdly. I am fully aware that there is a set of men, set apart by special order of the Church, to take both the lives and property of persons who may question the authority of the Church; the names of whom I will promptly make known at a future time.

"Fourthly. That the records, papers, etc., of the Supreme Court have been destroyed by order of the Church, with the direct knowledge and approbation of Governor Young and the Federal officers grossly insulted for presuming to raise a single question about the treasonable act.

"Fifthly. That the Federal officers of the Territory are constantly insulted, harassed and annoyed by the Mormons, and for these insults there is no redress.

"Sixthly. That the Federal officers are daily compelled to hear the form of the American government traduced, the Chief Executives of the nation, both living and dead, slandered and abused from the masses, as well as from all the leading members of the Church, in the most vulgar, loathsome, and wicked manner that the evil passions of men can possibly conceive."

These six specific charges are supplemented by others, in which a Danite band is accused of murdering Captain Jno. W. Gunnison and party in 1853 under the direction of the Church authorities, Hon. Leonidas Shaver, poisoned, A. W. Babbitt, slaughtered

on the plains, and all officers and loyal citizens in constant danger of falling under the awful, mysterious hand of the Church, which renders their lives "unsafe for a single day." These reasons," writes the trembling judge, "with many others that I might give, which would be too heart-rending to insert in this communication, have impelled me to resign the office of Justice of the Territory of Utah, and return to my adopted State of Illinois." Upon these base lies the great government of our country, rushed madly into the most ignominious conflict that ever disgraced a civilized nation, in the treatment of local difficulties. A conflict from which withdrawal most humiliating had to follow, and that sunk the principal participants in a quagmire of oblivion and shame from which they never rose.

As to Drummond's charges they were the cowardly ravings of a dishonest libertine, who to shield himself from judicial exposure, was only too eager to hazard the lives and liberties of a noble people to the relentless fury of an impassioned mob. He wrote his charges to fire the breasts of such, not to excuse himself for withdrawing from the justiceship. The real reason why he resigned his office was that he was afraid of prosecution for adultery; he having insulted the people whom he came to judge, by bringing a loose woman from Washington, with whom he notoriously lived, calling her his wife, while his real wife and family, in ignorance of his associations, were left in Illinois. Charges from such a character hardly deserve a refutation, but an army was sent to subdue the "Mormons" on the strength of them, and history should show how utterly baseless and without support of proof they were.

Firstly. "There is not a people upon the face of the whole earth more devoted and loyal to their government than are the peaceable, industrious citizens of Utah. They are wedded to the Constitution and laws of the Republic. Indeed they go farther than other citizens; for it is a revealed fact, incorporated in their articles of faith, that the form and Constitution of the American Government are the products of the inspiration of the Almighty. To deny its authority and Constitutional laws, would be to deny the divinity of the revelations which God gave through Joseph Smith; it would be a denial of 'Mormonism.' It would be a flat denial of the constant teachings, counsels and practices of President Young."

Secondly. "This is only a repetition of the absurd and ridiculous lie invented by the Missouri murderers in 1838, pretending that the 'Mormons' had an 'oath-bound organization among them, called 'Danites, or, Destroying Angels,' whose business it was to destroy the Gentiles." The origin of this oft-repeated slander of our people, was in the folly of one Alvord, who attempted, in the days of Missouri, to establish a secret order, ostensibly for the protection of the Prophet, really to gratify his own insane ambition. He gave his order the name "Danites," meaning "a serpent in thy path." Before it had fairly started, he proposed such villainies to the few whom he had deceived into joining it, that they referred the whole design to the Prophet Joseph. He promptly pronounced such an organization treasonable and contrary to the Spirit and necessities of the work of God, and excommunicated Alvord at once for his presumption and wickedness. That was the beginning, the extent and end of "Danites," except as the enemies of our people have mouthed the word as a sweet morsel under their tongue, thus preserving the name from the oblivion of the nearest thing that it ever came to mean, "which died ere it had yet begun to live."

Thirdly. The falsehood contained in this charge is a repetition and enlargement of the one before. As to producing names of parties composing the "treasonable organization," the fact that this was never done, considering the disposition there was to do it, is convincing evidence of the Judge's inability to fulfill that promise.

Fourthly. The following from the affidavit of Mr. Curtis E. Bolton, Deputy Clerk of the Supreme Court of Utah, directly disproves the assertions of the fourth charge; one which

had quite as much weight as any, if not more, and was assuredly as well founded: "I do solemnly declare this assertion (fourth charge), is without the slightest foundation in truth. The records, papers, etc., of the Supreme Court in this Territory, together with all decisions and documents of every kind belonging thereto, from Monday, September 22, 1851, at which time said court was first organized, up to this present moment are all *safe* and *complete* in my custody, and not one of them missing, nor have they ever been disturbed by any person."

Fifthly. That Drummond might justly have been "insulted, harassed and annoyed," derided and hated for his criminal connections with his picked-up harlot, we do not feel disposed to doubt. But that he or any respectable man, occupying a federal position was thus treated by the 'Mormons' is false. Chief Justice L. H. Reed, and his successor J. T. Kinney, both testified in the highest terms of praise to the cordial reception they met, and kind treatment received among the 'Mormon' people. Many officers since those times bear witness to this. It is characteristic of our people to treat dignitaries with great respect, at all times when they afford an opportunity. In most cases, however, the federal officers sent to us have taken pains, in the commencement of their labors here, to stigmatize the people and put it beyond their power to accord those courtesies, which would be spontaneously given, if there were the least encouragement assured that they would be received by the officers with any degree of consideration. It appears to us, of late years particularly, that many Federal officers have the idea that they are sent here not to benefit the people but to menace them and maintain a stiff, unapproachable attitude of superiority. The whole dignity of the Republican government, one would think, had to be sedulously maintained by their careful avoidance of any contact with the great body of the people. No community, that we have heard of, ever had so much "greatness thrust upon them" as we have in this respect.

Sixthly. The annual enthusiastic celebrations of the Nation's anniversary gives the lie to this charge. If the chief executives were slandered and abused, how is it that several counties of the Territory were named after them, and a city, also, for several years the capital, bears the name of President Fillmore. That the acts of the various administrations were criticised by the "Mormons" it is not necessary to deny; but that is one of the chief prerogatives of American citizens, and is nowhere exercised with less license than in Utah.

These are the famous charges of Judge Drummond, briefly shown up for what they were worth; but the value put upon them, in 1857, when public opinion was at fever heat against the people of Utah, can scarcely be realized by those not acquainted with the facts. These slanderous charges, vain, absurd and trifling as they are, produced a commotion in the land that will always be remembered as most unwarranted and childish, besides expensive, costing the Government more than forty millions of dollars.

[TO BE CONTINUED.]

UTAH NEWS.

The butcher's stalls in Salt Lake City present a fine display of choice meats of all varieties this fall.

A mammoth squash, weighing 111 lbs., was raised on the farm of Bishop Muir, near Bountiful, this season.

Presidents John Taylor and George Q. Cannon, accompanied by Apostles F. M. Lyman and H. J. Grant, visited Tooele on the 28th ult., for the purpose of reorganizing the Presidency of that Stake of Zion, a proceeding rendered necessary by the selection of brother Grant, the former President, for the Quorum of the Twelve Apostles.